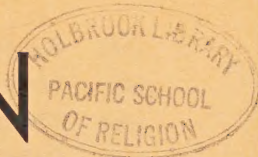


LEVEL
ONE

CHRISTIAN SCIENCE SENTINEL



50¢

NOVEMBER 12, 1979
VOL. 81, NO. 46

"WHAT I SAY UNTO YOU
I SAY UNTO ALL,
WATCH."—JESUS

Always safe

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for healing

A lesson from Zacharias

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The next issue of the *Sentinel*, November 19, will include articles and an editorial focused on "Man and nature."

Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.

Founded in 1898 by Mary Baker Eddy,
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Science and Health with Key to the Scriptures

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® Marca Registrada

A lesson from Zacharias

JOY DELL

How could something that happened almost two thousand years ago in a country and culture far removed from our own have relevance for you and me today? Because in the final analysis time, place, and material culture have significance only as the temporal setting for lessons learned about the eternal truths of God and man.

A while ago I suffered from a throat infection that made it impossible for me to talk. I was actually writing down any messages I needed to convey to my family! Prior to this I had been doing some teaching, and I was eager to continue.

As I gave myself prayerful treatment in Christian Science, trying to recognize the perfection of God, divine Spirit, and my source in Him, I found myself pondering the story of Zacharias, told in the Gospel according to St. Luke.¹

Zacharias was a priest in the temple at Jerusalem. He and his wife Elisabeth were good people, who wanted to live by divine direction. But they

had one disappointment. They were well along in years and had no child.

While Zacharias was performing his priestly duties one day, and the multitude outside were praying, a spiritual intuition dawned on him, which had never occurred to him before. This intuition was so real and substantial to Zacharias that we read, "There appeared unto him an angel of the Lord standing on the right side of the altar of incense."

The divine message included the promise that Zacharias and Elisabeth, in spite of all material laws to the contrary, would have the child for which they had prayed. The child would be a son, and they were to call the boy John. Many would rejoice at his birth, for he was to be the forerunner of the coming Messiah. "And he shall go before him in the spirit and power of Elias, . . . to make ready a people prepared for the Lord."

One would think that Zacharias would have been overjoyed at this revelation, but his first response was one of disbelief: "Whereby shall I know this? for I am an old man, and my wife well stricken in years." And the disbelief, according to the angel's word, resulted in dumbness. Even after the child was born, Zacharias couldn't talk.

It was when the child was to be publicly named that a crucial point came up. Whose was this child? Was Zacharias ready to acknowledge God as the only creator?

The birth of a son to Zacharias and Elisabeth was an important occasion; relatives and neighbors had gathered to celebrate it. Zacharias must have been tempted to feel proud at this moment, proud of his masculinity, proud of his authority. At last he could have a son to carry on his name!

Elisabeth, his wife, said that the baby's name should be John, but the company wouldn't hear of this. They wanted the child to be named after Zacharias according to custom, and they wanted Zacharias to say so. But "he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God." Zacharias was healed.

Now, what did all of this have to do with my problem? In

prayerfully considering Zacharias's experience, I discovered two salient points. First, he had disbelieved the divine message, God's revelation to him that said—in effect—that being is based in Spirit and is unimpeded by physical conditions. I remembered here how the word “disbelief” occurs in the Christian Science textbook in a different but illuminating way. Referring specifically to the treatment of accidents, but stating a rule of much broader application in Christian healing, Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes: “Declare that you are not hurt and understand the reason why, and you will find the ensuing good effects to be in exact proportion to your disbelief in physics, and your fidelity to divine metaphysics, confidence in God as All, which the Scriptures declare Him to be.”² *Disbelief in physics!*

The second point comes up just before Zacharias's healing, when he had to acknowledge more thoroughly than ever before that God is the true and only creator.

Considering these two points, I resolved to do better on both of them, and took a hard look at my thoughts, conversation, and acts. I made a definite effort to give up belief in physics and to practice fidelity to divine metaphysics. Specifically acknowledging that God, divine Mind, is the only creator, and therefore man is divine idea—not a vulnerable, material mortal—I reached out to divine Love to help me understand and really live these truths. It was no accident, I saw, that the full title of the Christian Science textbook reads, *Science and Health with Key to the Scriptures*. Before long I was completely well.

Does this imply that every person with a sore throat should turn to the biblical account of Zacharias for healing? Certainly not. There are no formulas for healing in the Science of Christ. All the inspired accounts and truths in the Bible, when prayed over and taken to heart, teach lessons that can be applied to meet specific needs. They can divinely influence our thoughts, our words, our actions. And they can heal!

¹ See Luke 1; ² *Science and Health with Key to the Scriptures*, p. 397.

Always safe

HOPE HANSON BROADSMITH

During the night I kept thinking about Paul's journey (see Acts 27 and 28), when he was being taken in custody to Rome to appear before Nero, the reigning Caesar. That journey was interrupted by shipwreck and a three-month delay in Malta. Not only were we on the same route, but it was the same time of year, and the same seasonable weather conditions prevailed.

The ship had been steady as she took us to some of the places associated with Paul's mission. Then we sailed south from Turkey—the "Asia" of his time—toward Crete, and so west for Malta. On this lap we headed into a storm. I found myself knowing in prayer that God, the only power, was with us, protecting us, and that therefore all was well. As our vessel pitched, I remembered that although the wheat ship of Paul's trip was among the strongest in his time, it was fragile in comparison with modern standards. What challenges Paul faced! And how obedient he was to take divinely guided, practical steps in overcoming them!

At one point, we are told, "they used helps, undergirding the ship."¹ This was probably a system of passing ropes underneath the hull and tightening them with a windlass to take the strain off the timbers. Today, as always, our ever-present help is God. The understanding of Him we gain from the study of the Bible and of *Science and Health* and other writings by Mrs. Eddy unfolds His law of harmony. This understanding lessens strain and stress in turbulent times. What safety there is in the knowledge that God is our help, and that "underneath are the everlasting arms!"²

As the ship rolled, I affirmed that God is the only power; there can be no other. All real motion is in Him. He knows every need and originates and controls all real action. In the definition of "wind" in *Science and Health* by Mrs. Eddy we read, "That which indicates the might of omnipotence and the movements of God's

spiritual government, encompassing all things.”³ Acts tells us that Paul once declared of God, “In him we live, and move, and have our being.”⁴ Such understanding gave him the confidence to assure his companions that no one would be lost during the voyage. A few miles farther along the coast, the ship ran aground, and, buoyant with gratitude, they all struggled safely to land. Paul had proved during those weeks of trial, as Christ Jesus had proved when he stilled a storm, that God—the All-in-all, who controls all—is our supreme help in every extremity. As He is the Life of man, how could one be deprived of life?

Later, Paul shook a viper from his hand into the fire, feeling no harm. I saw that this was sufficient to shake the people’s belief that it would kill—a fear that needed eliminating through the purification of their thought. One healing prepared the way for the next—the healing of the father of his host Publius, a kindly man and a well-known personage. That quick healing of a member of a local family attracted others who were ready to benefit from Paul’s vision of God as our divine help.

In the Christian Science textbook we read, “Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out.”⁵ Since the appearance of the textbook, with its final pages of testimonies by people healed through its study, countless numbers have been and are being encouraged and healed as they understand in some degree that man manifests God’s qualities. Because God, good, is the only cause, it follows that the only effects are good, including health, intelligence, and safety.

Could we have a more rewarding occupation than that of mustering the forces of Spirit to guide us safely through every situation? As we progress from belief to strong faith, and from there with humility and expanding vision to spiritual understanding, we can know that the all-powerful God is helping us *now*.

¹ Acts 27:17; ² Deut. 33:27; ³ *Science and Health*, p. 597; ⁴ Acts 17:28; ⁵ *Science and Health*, p. 24.

The demand for sacrifice

REITA H. NAYLOR

The Bible is full of references to God's demand for sacrifice. One might suppose that God is a wrathful deity who, angered by the sins of men, has to be appeased. Yet rising perception reveals God as Love, demanding that sin itself be sacrificed.

The Apostle Paul wrote, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."¹ *The New English Bible* translates this: "Offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart."

How do we offer such "a living sacrifice"? By first knowing what God really is and then relinquishing all within us that is unlike Him.

As understood in Christian Science, God is infinite Spirit, eternal good, creating and sustaining all. He is divine Love, Truth, and Life. He is incorporeal yet all-powerful, invisible to material sense yet ever present.

Man is His offspring, the emanation, or reflection, of Spirit. Man's individuality is seen, not in physical characteristics, but in the expression of spiritual qualities—such as joy, purity, intelligence.

The demand, then, of divine Spirit is that we sacrifice our false belief that man is material, physical—unlike God. This demand requires us to relinquish the mistaken view of man as having a personal life of his own. It compels us to give up the misconception of man as born into matter, defined by matter, and dependent on matter.

For us to make this kind of sacrifice is no small task! Realizing and maintaining in consciousness the truth of our life in God is not always easy. It requires the diligent exercise of our spiritual sense, our spiritual understanding.

But the Christ, the spirit of God, is continually working with

us. Christian Science defines Christ as the ideal Truth, the divine nature, which Christ Jesus taught and lived so perfectly. This Christ spiritualizes our thoughts and lives. It reveals the reality of Spirit and the unreality of matter. It heals every human difficulty.

We are blessed when we obey Spirit's demand to sacrifice our belief of life in matter. We're not being asked to give up anything good. Quite the contrary. Spirit, in its utter goodness, is impelling us to forsake only what is *not* good.

The more we give up a material view of life, the more we lose the fears, limitations, and frustrations of matter-based living. We discover the healing power of Truth, and the wonderful freedom and satisfaction that come with an understanding of life in God.

Our Leader, Mrs. Eddy, beautifully explains the effect of such Godward gravitation: "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace."²

In the Bible we find many people who were consistently willing to meet God's demand for sacrifice. The best example is Christ Jesus, who yielded up all sense of a material, personal life for the spiritual reality of being. This enabled him to reflect the power of God in healing and comforting a great many people.

Jesus was willing to be crucified to prove that existence is spiritual—that Life is God and therefore indestructible. His resurrection from the grave after three days provided irrefutable evidence of the power of God to overrule the belief of life in matter. Mrs. Eddy writes of the master Christian: "He knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished."³

We, too, have the opportunity, moment by moment, to give up our belief that life is material and to follow Christ Jesus in mastering the elements of sin and death. We can awake more and more to the allness of Spirit and so know more of man's true identity and our own spiritual individuality. Through the power of the Christ we can make our very lives "a living sacrifice."

¹ Rom. 12:1; ² *Science and Health*, p. 265; ³ *ibid.*, p. 51.

OF INTEREST

Professor Harvey Cox
Harvard Divinity School
in *The American Baptist*
Valley Forge, Pennsylvania

I have serious reservations about just how much [the mass media] can be used, given their present pattern of technical organization and financial control, to present the Christian gospel. In fact, let us try a mental experiment. Suppose, though I grant that it is impossible, *all* the mass media of all the countries of the whole world could be turned over to the churches for one whole week, or one whole month, exclusively for making the Gospel known. . . . Now at the end of the month, do you really think the world would be much better off, people would have a clearer idea of what the gospel offers, many souls would have been saved, or the Kingdom of God would be appreciably closer?

Personally I doubt it very much. The reason is this: although the specialists who work with "the media" deny it or don't want to know about it, most people do not really "believe" what they hear or see or read in the media, *in any directly personal way*.

They may believe it is true, or at least accurate. They may even be cajoled into buying things, but it does not engage them at those levels of their being where their *real* life chances and life choices reside. . . .

The problem with the mass media is not their content—though God knows that is bad enough. The trouble is their structure and the pattern of

their control. They are massive one way signalling systems that allow for virtually no response. . . .

“Mass” media are inherently and structurally dehumanizing. They are run for profit, for controlling people and selling them things. . . .

God’s message to humanity was not emblazoned across the sky. It was written in the life and suffering of a man who was willing to open himself to the abuse and contempt of those who rejected him. God’s supreme act of communication to human beings should teach us at least a little something about the nature of communication, something that should make us doubt the possibilities of the mass media for Christian purposes. . . .

A gospel presented in a context which contradicts the gospel is no longer the gospel at all. You cannot tell a person about Christ (although admittedly many have tried it) when you are holding him at sword’s point. . . .

There is a built-in element of coercion in the very structure of the mass media. . . . So the problem is *not* one of “content” alone. . . .

What I am arguing here is that the message of the gospel is essentially incompatible with any coercive form of communication. All “mass media” is one-way and therefore inherently coercive. . . .

Churches should be struggling along with those small, despised groups, trying to re-make media into instruments of cooperation and communication instead of weapons of domination and manipulation.

Purity inside: cleanness outside

BARBARA JUERGENS FOX

Cleaning up its environment may cost the United States more than six hundred forty-five billion dollars within the next decade. At least as much will be spent on personal hygiene, laundry, and housecleaning. It would seem that never in human history have we been so dirty or spent so much to get clean!

Few of us would argue against cleanliness, preferring rather to echo the well-known maxim that cleanliness is next to godliness. In *Science and Health* Mrs. Eddy approvingly quotes this statement in a paragraph primarily concerned with infant care and adds, "I insist on bodily cleanliness within and without."¹

This high standard should be ours. But are personal and environmental cleanliness, while indispensable, sufficient of themselves? Christ Jesus warned: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . . Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."²

That's strong condemnation. It's easy to say, "I'm no extortioner!" But perhaps we should think about that passage a bit. Moffatt's translation gives "rapacity and self-indulgence" for "extortion and excess." An analysis of many of our environmental problems shows that greedy exploitation and self-indulgence have in fact been major factors. Mankind has taken what it wanted with scant thought for the consequences.

The source of all uncleanness, disease, and contamination is mortal mind—a supposititious material consciousness. So let's set aside the mop, detergents, and "miracle whiteners" for a moment and take a good look at mortal mind. What worthless trash are we

harboring there? Fear? Greed? Vulgarity? Deceit? Selfishness? These false states of mind don't come from divine Mind. So, as Christian Science shows us, they have no reality. They don't belong to God, and they don't belong to man. Their apparent existence is in mortal mind.

Only godliness is worth hanging on to. Mortal, material characteristics aren't fit for us or anyone else, and we don't want to encourage acceptance of them. The only solution is total eradication. Beside the marginal heading "Cleansing the mind" we find this advice from Mrs. Eddy: "If mortals would keep proper ward over mortal mind, the brood of evils which infest it would be cleared out. We must begin with this so-called mind and empty it of sin and sickness, or sin and sickness will never cease."³

No corners, attics, drawers, or closets in our consciousness should be spared. Everything unlike God should be uncovered and thrown out. In this way personal and environmental impurities are attacked at their source. We can have a transcendent spring-cleaning!

When we go through our household attics, there's often a temptation to muse nostalgically over old keepsakes. We often decide that we just can't bear to throw them away, even if we know we'll never need them again. In our mental housecleaning, however, there can't be any hesitation about discarding, indeed destroying, anything useless or impure. To cling to mortal mind's rubbish only impedes our spiritual progress and keeps us from developing the spiritual clarity that can be translated into wise solutions to the problems of cleaning up our environment. Godliness is the goal we're setting up as we overcome all materiality. Purity is essential in this growth.

There is nothing impure or imperfect about God, who is infinite Spirit, all good, ever harmonious. In our true immortal being we can express only this pure goodness. We are embraced in the atmosphere of Soul, in which there is no pollution or distortion, no filth or corruption. God is All, and God is good. Evil or uncleanness has no source or location in reality. Neither mortal mind nor matter has ultimate existence. There can't be more than God, and God doesn't include these opposites to His pure omnipotence.

Each material threat we see—smog-filled sky, pornographic newsstand, toxic dump, unsanitary conditions for children—calls for instant mental reversal by the recognition of spiritual fact, followed by appropriate human footsteps. Each suggestion of pollution or corruption is a lie about God's universe and man. Each has a spiritual counter fact, incapable of being defiled.

The pure in heart will not only see God, as Jesus promised (Matt. 5:8), but they will understand and implement the actions needed to demonstrate purity in themselves and their surroundings. True cleanliness, or purity, can't be separated from godliness.

¹ *Science and Health*, p. 413; ² Matt. 23:25, 27; ³ *Science and Health*, p. 234.

Reading the Bible for healing

JEAN LUCE LEE

Reading the Bible as a history book, you'd look for dates, places, and events. Reading the Bible as a collection of literary works, you'd see many examples of extraordinary poetry and prose. And reading the Bible as a book of healing and reform, you'd observe many instances of recovery and regeneration.

Reading for information has its place. But something more is needed when we are seeking spiritual insight and guidance from Bible study. When reviewing history, literature, or even healings, one might keep his thought on the level of human experience. Many people study the Bible in this way, literally and scholastically, reading essentially for information and knowledge. Often they use historical data or sociological theories as a basis for interpreting passages. But reading the Bible for spiritual meaning and healing doesn't fit into such neatly organized human systems.

To really understand the Bible requires more—it requires spiritual inspiration, bringing thought into accord with God, the source of all healing power in the Bible. This power is realized in our lives when we are spiritually-minded, as Christ Jesus taught us to be.

An incident in Matthew illustrates this point. Once, some men who interpreted the Scriptures literally asked Christ Jesus a hypothetical question based on Mosaic law. Jesus didn't get involved in their complex question. He merely rebuked the basis of their unenlightenment saying, "Ye do err, not knowing the scriptures, nor the power of God."¹ A sermon based on this rebuke of Jesus' was given by Mrs. Eddy. A report of it tells us: "Within Bible pages she had found all the divine Science she preaches; noticing, all along the way of her researches therein, that whenever her thoughts had wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the inspired pages."²

Letting God's Word flow freely into our consciousness as we turn to the Bible enables us to do the inspired reading that transforms. Mrs. Eddy explains, "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood."³

The inspired writer's message and inspiration can't be communicated or understood by material reasoning any more than Mozart's music can be communicated or understood by collecting information about when and where it was written or by counting the number of notes in the score. The spiritual message of the Bible and the healing power of God it reveals can be felt only as we blend our thoughts with God, letting Mind, God, reveal Himself to us as He revealed Himself to Christ Jesus.

Jesus' daily speech was in Aramaic, and his teachings were recorded in Greek. Almost two thousand years later we read his messages in our own language. The spirit of Truth preserved Jesus' words through the centuries. The entire record within the Bible shows us how God was and is revealing Himself to spiritual consciousness vividly and uninterruptedly through the ages.

Today it is our God-given role to read the Bible with deep in-

spiration and bear witness to the great flow of eternal Truth brought to light in it. We can verify that the Word of God is powerful and present as we keep Christ, Truth, active in our lives by prayerful living. Mere literal reading isn't enough to demonstrate our dominion over materiality. Historical and literary reading can give us a background of information, but only the spiritual meaning, loved and lived, transforms our lives.

How can we attain the inspiration we need to understand the Bible? The Bible itself will inspire us if we read it with a hunger for the spiritual. The Beatitudes of Christ Jesus give us a portrait of an inspired Bible reader. They indicate we should feel our spiritual need, be meek, be merciful, seek righteousness, be pure in heart, be a maker of peace, and we will have the abundant blessings of God.

Through Mrs. Eddy's deeply inspired Bible study came divine revelation leading her to write the Christian Science textbook, *Science and Health with Key to the Scriptures*. Having the "key," we can certainly unlock the treasures of the Bible by reading the two books together. *Science and Health* is the best reference book there is on the deep spiritual message of the Bible. The Glossary in *Science and Health* gives us metaphysical interpretations for many biblical names and terms. The chapters "Genesis" and "The Apocalypse" are filled with Mrs. Eddy's discussions of specific passages from those Bible books. On page 578 of *Science and Health*, Mrs. Eddy illustrates how we can read the twenty-third Psalm while seeing God as divine Love. Appendix B in the Concordances to all of Mrs. Eddy's writings lists the scriptural references she quotes. Echoes of scriptural passages can be found on virtually every page of her writings. Yes, the Christian Science textbook shows us the endless possibilities for studying the Bible with inspiration.

As we study we can ask ourselves, "What does this passage mean to me *today*?" Each day's reading can be fresh and uplifting as we realize that the Bible's main function is not to give information about history, literature, or philosophy but to tell us the truth of God and man that heals.

¹ Matt. 22:29; ² *Miscellaneous Writings*, p. 169; ³ *Science and Health*, p. 319.

“Choose ye”

Three young men,
Eyes and hearts
Fixed on the One,
Refused to bend,
To follow the liturgical worship
Of the king's idol—
So set, so tall,
So gargantuan in its glisterings.

Three young men,
Bound hand and foot,
Cast into the midst
Of the burning fiery furnace
Because they would not kneel,
Nor yield.

Then the king—
Did not we cast three
Bound . . . ?
But behold, I see four
Loose
Walking unharmed in the flaming midst,
And the fourth
Like the Son of God!

With whom do we walk?
Are we free
As those three young men
Who brought to light man's
Immortal history?

ELIZABETH GLASS BARLOW

Lambing time and Mind's momentum

LORELEI F. ECKEY

A perennial subject for discussion is whether the Adam-and-Eve story of creation (Genesis 2 and 3) should be taught in the schools along with Darwin's theory of evolution.

Christian Science sees creation in a different light from both of these. As the first chapter of Genesis makes clear, *God* is the one creator. He not only causes all that is but makes nothing unlike Himself. So this chapter leads logically to its radical conclusion: "And God saw every thing that he had made, and, behold, it was very good."

Our Leader, Mrs. Eddy, resolves the contradiction between this view and the Adam chronicle of a good-and-evil creation by showing that the latter is an allegory—quite a useful one if viewed rightly as the obverse or counterfeit side of the spiritual reality pointed up in Genesis 1 and the first three verses of Genesis 2. By studying this account, though never accepting it as other than fiction, one can see the fatal results of believing in a mortally material creator and creation.

Matter no part of creation

In speaking of the opponents of Christian Science Mrs. Eddy observes, "They think of matter as something and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience." She adds, "Christian Science takes exactly the opposite view."¹ The student of this Science soon learns to know God, the only creator, as both All-in-all and Spirit, or Mind. Spirit can't be partly matter. Nor can the All-Mind be partly nonintelligent.

As for the works that proceed from God, they must be spirit-

ual. The Bible speaks of God as one "with whom is no variableness, neither shadow of turning" and asks: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh."² God would not and could not make the unspiritual, the mindless, the inert. So matter is not a factor in spiritual creation.

No limiting time frame

Both traditional theology and Darwinian theory imply a beginning and hence an ending. In both, mortality is a built-in factor. Christian Science lifts the picture out of a limiting time framework and recognizes good as something that always was and always will be. See, for instance, what Mrs. Eddy says about the term "beginning" on page 502 of *Science and Health*, about "evenings and mornings" in her explanation of Genesis 1:5 on page 504, and "seven days" in her explanation of Genesis 2:2 on page 520. Elsewhere she writes: "In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man. But all that really is, always was and forever is; for it existed in and of the Mind that is God, wherein man is foremost."³

Momentum is Spirit's impulsion

Natural science theory says that for something to move, an energy source is needed, and it hypothesizes a multitude of them, from brain waves to atomic power. Christian Science sees God as the impeller of all action. And since God and what He creates is good, all action, too, must be good.

This Science demands more than faith alone. It requires proof of its statements. As the facts of spiritual creation are accepted, we begin to see the proof of their validity in the minutiae of life.

A proof of Mind's momentum

A series of incidents on our farm illustrates how an understanding of the unreality of matter and time, combined with a firmer grasp of the power of Mind's moving force, restored harmony.

It was lambing time. The winter had been hard. Because of snowdrifts, it was still difficult to get about on foot, on a tractor (if one could get it going), or on the road. Many projects we were at work on seemed at a standstill. On all sides there was evidence of sluggishness.

If there was one thing I did not need just then, it was longer hours or more work. Yet that is exactly what lambing portended. In praying about how to deal with the situation, I was impressed by a statement of Mrs. Eddy's from the Bible Lesson⁴: "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action."⁵

The word "inertia" I found especially interesting. There was the usual time-related meaning of delay or torpor. Then I also found the implication that the inert or mindless describes matter. Inertia, then, being both matter- and time-bound, is the opposite or counterfeit of true activity.

What wonderful concepts unfolded to me during the next month! Oh, there were challenges, as there usually are in raising animals. But the challenges brought victories, too, as I was led more than once to be in the right place to resolve or help heal a situation. Yes, the hours were long, often extending over most of a night; but every day I saw new ways of looking through the mortal sense of things and of contemplating what was really going on from a more spiritual standpoint—not births but unfoldment.

Little by little I was freed from heaviness. Renewed buoyancy and progress began to enter into other aspects of my days, too. But grateful as I was for this, I was even more grateful for the spiritual development that was taking place.

Whether or not we are involved in raising sheep, all of us at one point or another have our "lambing" times. Does one more task seem just too much? Does progress seem slow or hidden? That's when we need to bear in mind more firmly the spiritual facts of timeless creation and the one "source of all movement"! Mind is and always has been the mover. And we all prove Mind's moving in increasing degree as we know it more consistently.

¹ *Science and Health*, p. 350; ² James 1:17 and 3:11, 12; ³ *Miscellaneous Writings*, p. 57; ⁴ in the *Christian Science Quarterly*; ⁵ *Science and Health*, p. 283.

Economic challenge The demand for new values

"I think we have to orient ourselves to a different type of life, one more occupied by spiritual things, intelligent values, real convictions."¹ The wisdom of this view recently advanced by a prominent American economic analyst is gaining acceptance. And events demand a reassessment of values.

On October 17 the chairman of the United States Federal Reserve Board declared that Americans must accept a reduction in their living standards if inflation is to be reduced.² They must do so, he argued, in order to pay their higher oil bills. This situation may aid in compelling the recognition that no political or economic system can guarantee a reliable flow of the things we need. Only a perception of God's limitless impartation of good to His creation can offset the instability inherent in the finite, human sense of substance and supply.

Instead of being shaken or dismayed by the thought that we may have to curtail our consumption, we can welcome this demand to examine what we really depend on for life and happiness, and to make fuller use of our God-derived resourcefulness, because what may actually be facing us is not so much a demand to be content with less as a challenge to discover what our supply and support really are. This may be the period when people begin to put a higher premium on friendship, family, work, helping others. And most important of all: on spiritual growth, spiritual affluence.

There's a saying, "You can't have enough of what you don't need." Centuries ago Christ Jesus exposed the futility of seeking contentment through material acquisition. To the man who asked him to settle an inheritance dispute he replied, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."³ Materialism would

prod us into relentlessly pursuing what can't be had, except in the most fleeting and illusive sense—happiness in matter. Materialism promises contentment with a series of “if only’s.” “You will be happy, if only you can buy that new coat, if only you can take that vacation trip to . . .” and then postpones delivery of the promised contentment until the next purchase or pleasure—and the next and the next. Materialism is really mortal mind’s attempt to solace itself for its total ignorance of true substance. Whether we’re looking at the indulgences of the rich or the bare needs of the poor, matter would claim to hold all the answers.

Mary Baker Eddy was keenly aware of the human mind’s need to reverse its materialistic priorities. In *Retrospection and Introspection* she writes, “Our reliance upon material things must be transferred to a perception of and dependence on spiritual things.”⁴ The world urgently needs proof of the fulfillment possible through a vivid perception of and reliance on the spiritual. How much of our true wealth and divine energies—our ability to love unselfishly, to appreciate beauty, to live joyfully and fruitfully—lies untapped because of absorption in matter, in habitual patterns of getting and spending?

Our prayerful recognition that man is himself a thing of Spirit—made up of spiritual ideas, not of self-seeking mortal impulses—can have telling impact on how the world responds to the changes the future holds in store. Mortal reasoning would claim that the supposedly incontestable fact of life in matter entirely determines one’s actions. In reality, supreme wisdom, universal Love, impels and governs all action. Man, as Love’s idea, reflects only this action. Man expresses Love’s assurance of its total self-sufficiency, and this alone constitutes his security. Mortal stratagems of self-preservation are not only foreign but totally unknown to the real man.

Prayer based on scientific truths can help make mankind’s transition into less wasteful, more equitable methods of enterprise and cooperation a gentle, profoundly expansive process, not a fearful wrench. The result can be a world whose values, economy, and prosperity rest on a more spiritual—hence a more secure—basis.

¹ Richard Russell, quoted in *Quest*/79, October 1979, p. 28; ² See *The New York Times*, October 18, 1979; ³ Luke 12:15; ⁴ *Ret.*, p. 28.

EDITORIALS

GEOFFREY J. BARRATT, EDITOR

NAOMI PRICE, NATHAN A. TALBOT, ASSOCIATE EDITORS

Bible characters teach healing lessons

Lydia was a successful businesswoman of the first century.¹ She was a seller of purple cloth in the city of Philippi, where she was evidently an established member of society. Moreover, she was a follower of Christ Jesus—apparently one of the first in Europe to be converted and baptized.

Despite her busy life, Lydia was a committed worker for the cause of Christianity—in fact her home became a center where the Christians could meet, and where Paul and Silas, and no doubt other field workers, teachers, and preachers, stayed during their missionary journeys.

Not many verses of the New Testament are devoted to Lydia. But now, nearly two thousand years after she worked with the Apostle Paul at Philippi, her character comes through the pages of the Bible as so vivid and alive that her example is an inspiration to modern Christians who have demanding business ventures to conduct and still want to be active workers in the church. Lydia proved the combination to be quite possible. She left a shining example.

There are many other named and unnamed characters in the Bible—both men and women—whose lives, though lived on earth so long ago, are still able to encourage us, teach us, and even bring us inspiration that will heal mental and physical discord. To be specific, there are more than three

hundred women mentioned, and even more men. Some of them have come to typify for us evil characteristics of the carnal mind, but many more provide lessons about God and His laws that can help us today. Bible readers find themselves enriched through knowing these people. The reward far outweighs any effort it may take to read about them in the Scriptures and to ponder the deeper, spiritual meaning of their lives—especially what these teach of God's presence and power, and the effect of understanding and obeying divine law.

Perhaps this is one reason why the Bible continues year after year to be the world's best-selling book, and why efforts are made annually to promote the reading of it. The thirty-ninth interfaith National Bible Week, scheduled to take place in the United States from November 18 to 25, has received enthusiastic support from many denominations.

Christian Scientists are, by the very nature of their affiliation with the Church of Christ, Scientist, committed to Bible reading. The first tenet of their faith is, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."² This statement made by Mary Baker Eddy, the Discoverer of Christian Science and the author of its textbook, *Science and Health with Key to the Scriptures*, is accepted by all the members of the Church she founded. Daily reading of the Bible is an indispensable part of their lives. But this reading is ideally not mere scanning of words, but prayerful study and effort to gain the spiritual meaning underlying the human history and teaching.

The entire compilation of sixty-six books that makes up the Bible can be read in ninety hours, as was demonstrated last year when the Laymen's National Bible Committee in New York had the complete text from Genesis to Revelation recorded on tape. Beautiful, poetic, and comforting as much of the text is, a deeper search for the underlying message yields insights into spiritual

reality and the laws of eternal Life, which, if put into practice, transform human experience, leading one ever more completely into the demonstration of fetterless, spiritual being in God's pure likeness.

Reading is not enough. The Bible must be lived, as the great Master himself said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."³ Or, as *The New English Bible* puts it, "You study the scriptures diligently, supposing that in having them you have eternal life; yet, although their testimony points to me, you refuse to come to me for that life."

The central message of the Bible is the Christ, the true idea of God, and its climax is the coming of the Christ as embodied in the life and work of Christ Jesus. Having read about this great event in the Gospels, however, we must accept the Master's teaching and really live it, or the promise of eternal Life cannot be fulfilled in us. Reverence and love are not enough. We must follow his example. "Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him," writes Mrs. Eddy. "We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us."⁴

We all have lessons in spirituality to learn, and the Old and New Testament characters can help us to progress in the understanding and demonstration of the Christ. Most of these people had weak as well as strong points, and the Bible shows how they were instructed, strengthened, and healed through divine wisdom. We can learn through their example—through the lessons learned and taught by Japhet, and Job, David, Abigail, Balaam, and Miriam, the disciples, the Marys, and the Apostle Paul. Each word-portrait has something important to impart, and Bible students can be immeasurably enriched by striving to get the mes-

sage—they may even find physical healing. An article entitled “A lesson from Zacharias” to be found on page 1961 of this magazine illustrates this point—as items in our periodicals so often do—that Bible characters can teach us healing lessons today.

NAOMI PRICE

¹ See Acts 16; ² *Science and Health*, p. 497; ³ John 5:39, 40; ⁴ *Science and Health*, p. 25.

Christ comes and heals

Just as Christ Jesus, centuries ago, responded to a man seeking help, the true Christian healer today can feel confident in saying, “I will come and heal him.”¹ In the Bible story, as Matthew gives it, a Roman army officer approached Jesus, asking help for his servant. Right away the Master was prepared to go to the home of the centurion. Christ Jesus’ willingness to “come and heal” symbolized something far more meaningful than a physical presence. Even though the centurion declined Jesus’ offer to be personally present for the healing, this original promise was still fulfilled.

Although Jesus didn’t arrive in person at the centurion’s home, the spirit of his words was implemented. That is, the Christ did come to the servant and heal him. Healing was not dependent on the physical presence of Jesus. Healing occurred because the Saviour understood that the activity of the Christ—the healing power of God’s ever-presence—was always available to bring transformation. Whether Jesus was personally present with patients or not, the Christ was with them, and those who sought help responded to this healing nature of the Christ.

Jesus spoke and acted with the authority of Christ. He taught others how to exercise this spiritualizing influence. “I will come

and heal" can be a promise even now—a promise with the same meaning and validity that Christ Jesus gave it. We can follow Jesus' example in realizing that the Christ is the true idea of God, dawning within individual consciousness, enlightening thought with pure, spiritual truths. Students of Christian Science are proving today that the awakening to the presence of the healing Christ in consciousness is inevitable. Mrs. Eddy assures us, "Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils."²

Today we carry out the spirit of those words, "I will come and heal," by recognizing that Christ doesn't originate from a distance—either in time or space. The Christ quietly enlightens consciousness. The patient feels that presence and is healed by it.

Perhaps you can recall a time when you needed to remember something. What you needed to recall just seemed out of reach. And then, in a moment, the necessary thought came to you. Did this thought appear from a distance? Of course it was right within consciousness all along. But it did come to light. The uncertainty left. An obscurity disappeared. The thought surfaced.

In some ways such an event hints at the nature and activity of the Christ, that message of perfection which does not pass physically from healer to patient but surfaces right within the patient's own thought—revealing the true nature of man, his spiritual identity. This is an awakening process, the dawning of reality.

When consciousness is touched by the approach of the Christ, something is realized of the fact that man is the manifestation of Spirit rather than the magnification of matter. He is an individual idea of divine consciousness rather than a package of so many material events wrapped up in years of mortal personality. This gentle shaking loose from an erring concept of man is evidence of the stirring, awakening, Christly presence. "This awakening is the forever coming of Christ, the advanced appearing of Truth,

which casts out error and heals the sick,"³ explains Mrs. Eddy.

The point is not that someday Christ will arrive and save us. God's healing Christ is with us now; it is saving us now. We don't have to wait. We can begin discovering His Christ—letting this true idea relieve us of suffering, free us of sin. This realization is not a future event; it is a constant welling up in thought, a glowing in consciousness.

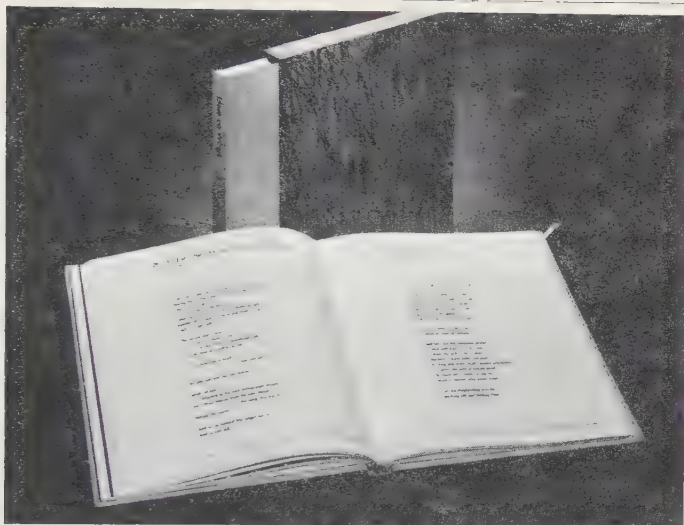
We can encourage this surfacing of Christ. Through receptivity, listening, trust. The coming of this healing Truth is eventually inescapable. Efforts to evade the dawning of Truth would, in fact, be unsuccessful. We cannot avoid what is always with us. Clearly, Christ Jesus meant what he promised: "Lo, I am with you alway."⁴

What we call the Christ, making its appearance in our consciousness, is actually God's manifesting of Himself in an understandable way—a way that inspires, blesses, transforms. The effect of this appearing is to crush out fleshly or worldly beliefs of illness and animality. Time and again in both the Old and New Testaments, this divine appearing transformed people's lives—even changed the course of history. That same Christ is still today enlightening individual thought, healing, saving. Our inspired Leader, Mrs. Eddy, gives to Christ—the constant dawning of Truth in our lives—this definition: "The divine manifestation of God, which comes to the flesh to destroy incarnate error."⁵

The Christ is not limited to a person. It does not originate in a person. Christ comes to the individual—to his consciousness. Its healing power is constant. Jesus recognized and proved this fact. So can we. Those who clearly see the ever-present nature of God's healing Christ can speak with the same authority as Jesus and can accept the inevitable message of the Christ, "I will come and heal."

NATHAN A. TALBOT

¹ Matt. 8:7; ² *Science and Health*, p. 347; ³ *ibid.*, p. 230; ⁴ Matt. 28:20; ⁵ *Science and Health*, p. 583.



|| Ideas on Wings ||

A book of poems
gathered from
the Christian Science periodicals

Some tell of divine direction sought — and found. Some bring comfort. Others contemplate individuality . . . aspiration . . . the wider vision. And many rejoice in healing.

This collection of inspiring poems is one you'll turn to often. And want to share with friends.

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Do you know your Bible?

This puzzle might help you to!

David Fowler

The answers to the questions are hidden in the block of letters. First answer the questions, then circle the letters in the block that spell the answers. (They run diagonally, horizontally, and vertically, backward and forward, as well as upside down and right side up.)

N	O	I	J	M	O	S	E	S	G	D	O	A
O	E	J	O	H	D	V	O	F	B	O	J	Z
L	U	W	R	E	V	E	L	A	T	I	O	N
A	O	T	T	U	A	G	B	O	T	B	H	C
Z	L	H	J	E	T	T	Z	O	F	R	N	A
B	D	O	I	O	S	H	L	U	R	V	O	S
O	T	M	O	R	E	T	E	P	O	A	A	R
A	E	A	C	A	O	L	A	O	N	M	H	M
P	S	S	J	E	S	U	S	M	U	F	L	A
A	T	V	H	O	L	A	S	E	E	E	P	E
M	A	U	I	O	H	P	L	O	I	N	R	K
L	M	A	T	T	H	E	W	N	O	F	T	U
S	E	A	C	Q	A	O	A	A	M	I	E	L
B	N	H	R	O	O	D	R	D	A	V	I	D
O	T	T	D	K	N	M	P	L	J	O	F	O

1. Which king is thought to have written the twenty-third Psalm?
2. What young boy heard God call his name three times?
3. God gave _____ the Ten Commandments.
4. The books of the Bible from Genesis to Malachi are called the _____, and from Matthew to Revelation they're called the _____.
5. What are the first four books of the New Testament?
6. Who is the most important man in the Bible?
7. Which disciple first called Jesus "the Christ"?
8. Which disciple had to touch Jesus' feet and hands before he'd believe Jesus had risen from the grave?
9. What follower of Jesus helped spread Christianity in Asia Minor, Greece, and Rome?
10. What's the last book of the New Testament?
11. What woman was a greatly respected judge in Old Testament times?
12. What Old Testament person gathered two of each animal into an ark?
13. Whom did God save from the hungry lions?
14. This Bible character is famous for his patience. The book in the Bible that tells his story is named after him, too.
15. After her husband's death this woman left her native land to care for her mother-in-law.

Answers:

1. David 2. Samuel 3. Moses 4. Old Testament, New Testament 5. Matthew, Mark, Luke, John 6. Jesus 7. Peter 8. Thomas 9. Paul 10. Revelation 11. Deborah 12. Noah 13. Daniel 14. Job 15. Ruth

TESTIMONIES

OF CHRISTIAN SCIENCE HEALING

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.
—The Editors.

Recently I learned how important it is to choose our thoughts carefully instead of allowing them to choose us. The Bible tells us (Prov. 23:7), “As [a man] thinketh in his heart, so is he.” Some of the suggestions that pop up are easily detected as foreign to our natural and good inclinations. We push these suggestions right out of consciousness. But what about those that creep in more subtly?

Several years ago I suddenly became very ill. I do not know the generic name of the disease, for it was not diagnosed, but it affected my arms, hands, legs, and feet with stiffness and pain. At one point it spread to my neck and head.

I had been a Christian Scientist most of my life, and I was approaching seventy at this time. When a need arose I had always been healed through my own prayer or with the help of a Christian Science practitioner—usually very quickly. So, in this case, too, I turned at once to God for healing. I was surprised when it did not come. And at three different times in the next few years I called on a practitioner. Each time I was helped and encouraged but not healed.

However, I was confident that Christian Science would heal me. I never ceased to reach out for God’s guidance, and I endeavored, as much as possible, to maintain a normal, active life. This included putting in four full days each week at work, although it was difficult.

I decided to redouble my efforts and to become more selective in what I was believing. This meant admitting only thoughts of my God-given freedom,

seeing myself as a spiritual idea, and rejecting fearful, limiting beliefs. I knew I would experience what I was thinking. Mary Baker Eddy says in *Science and Health with Key to the Scriptures* (p. 264), "We must look where we would walk, and we must act as possessing all power from Him in whom we have our being."

As a reward for such disciplined efforts, it became clear to me that I was indulging a lifelong habit of believing that no matter how hard I tried, I never had enough strength or ability to meet the demands made on me. I rather prided myself on being a perfectionist, and when my goals were not achieved I felt disappointed and sorry for myself.

How tenderly divine Love was lifting me out of this false, struggling sense of self to show me that God is the source of all ability and strength. My "doing" was the reflected activity of Him. Humbly I began to listen and to learn. I felt closer and very precious to God. My thoughts focused on His infinite ability, which annulled suggestions of physical disability or inadequacy. With this fresh approach and new awareness of God's presence and power, the healing came.

Gradually the pain left. My jaw returned to its normal position, and I could turn my head freely once more. I could once again hold a book in my hands and turn the pages without discomfort, go up and down stairs, and use my arms to reach up. Wasted flesh was restored, swelling disappeared, and normal warmth returned to my body.

Mrs. Eddy assures us in *Miscellaneous Writings* (p. 328), "Whatever obstructs the way,—causing to stumble, fall, or faint, those mortals who are striving to enter the path,—divine Love will remove; and uplift the fallen and strengthen the weak." My wondrous freedom was realized after I let the power of the Christ transform consciousness—to help me choose thoughts that glorify God, and to destroy any other suggestion. This kind of choosing is a glorious adventure.

VIRGINIA FARISH DREDGE
New Rochelle, New York

[Original in German]

World War II and the postwar period in Germany had a strong influence on me. I had become matter-oriented and morally weak. Christian Science brought me regeneration through an enlightened concept of God and man as divine Principle and its idea. How bright everything became as I studied the textbook, *Science and Health* by Mrs. Eddy.

As a boy, I sprained my ankle severely while participating in sports. I was laid up under medical treatment for a long time before I was able to walk normally again. From then on this injury would recur intermittently.

One day, after I found Christian Science, I was working in a vineyard when I stepped into a hole. I felt intense pain in my ankle—the one with the recurring trouble. I fell to the ground and was unable to get up. The pain made it impossible for me to think very clearly, but there was one thing I was sure of—my unshakable trust in Christian Science. I tried to follow Mrs. Eddy's directive (*Science and Health*, p. 495): "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not."

This brought me peace, and after a few minutes I was able to get up and go to a bench to sit down. The pain had abated, but I was near fainting. It was clear to me that I could not give in to this suggestion for even a second. Out loud I voiced my invulnerability as a spiritual idea governed by God's law. After about fifteen minutes I was able to resume my work with great joy and gratitude for the immediate power of prayer. The ankle healed quickly and has remained strong and supple.

When my son was eight years old, he suffered burns on his thigh from the hot exhaust pipe of a motorcycle. I put the boy to bed and, in order to overcome the pain, turned his thought entirely to God. As I sat at his bedside I turned my own thoughts to God and His idea, man. Man, as the perfect likeness of God, is spiritual and

is governed by this law of perfection, which maintains his being. I was confident that the child's true spiritual selfhood had never been touched by so-called laws of matter. I worked quietly for about ten minutes with the ideas that came to me from divine Mind, and the child slept peacefully. When he woke about an hour later, he called me over to him and patting his thigh said, "Look, Dad, there's no burn there anymore!" To our great joy the blisters were gone.

This healing, along with other healings of burns in our family, reminds me of the protection enjoyed by the three men who were thrown into the fiery furnace (Dan. 3:27): "And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Because their faith in God was unshakable and they worshiped Him alone, they were protected when persecution tried to harm them.

When we honestly apply the rules of Christian Science, God supplies us with the ideas that lift consciousness to a higher spiritual understanding. He enables us to demonstrate His healing power.

KARL TRUM

Bischoffingen, Federal Republic of Germany

My mother was a semi-invalid after my birth and spent many of her days in bed. One morning my father, disheartened and discouraged, mentioned to his office associates that his sickly wife was not able to look after their child. There was a Christian Scientist among them, and he offered a copy of the *Sentinel* to Father. In this magazine was an account of a person who had been healed while reading the ninety-first Psalm. As Mother read this testimony she reasoned that since "God is no respecter of persons" (Acts 10:34), and He had healed that person, He would heal her too. She asked for her Bible, and through her study she was quickly healed.

With a grateful heart, Mother announced to me, "If there is a Christian Science Sunday School, that's where you go next Sun-

day." I protested, but she was not swayed. She immediately embraced this Science, and during my growing-up years she was listed in *The Christian Science Journal* as a public practitioner.

Generally I have seen quick results from Christian Science treatment, but I suffered at one time from typhoid and pneumonia for a period of several weeks. Treatment from a practitioner and my own prayers freed me as I saw that I must claim that omnipotent Truth operates as law on my behalf. I learned that I must look away from the body and use spiritual sense to discern the real evidence of Truth and Love. At times I was so weak that I felt unable to pray. It was helpful to acknowledge that God is my strength, and that I had only to understand this fact to feel its beneficial effect. Full freedom came as these truths were realized in a greater degree. Declarations alone can do very little for us, but fuller understanding transforms and heals.

At one time a number of warts covered my hands. My father, who was not a Christian Scientist, insisted upon my having them burned off, but after three months more warts appeared. At this time I saw that nothing was accomplished by employing material methods to change the condition. The suggestion that matter was real and had power to harm me had not been rooted out of thought.

During a conversation with a practitioner one evening it was clear to me that my being is spiritual—not touched by materiality. The next morning when I woke there were no more warts on my hands. This unfolded to me a larger understanding that in reality there is no matter. I had entertained a misconception of reality, and when it was destroyed, so was the physical evidence.

Class instruction in Christian Science has given me an understanding of how to give Christian Science treatment. I was able to use this new understanding when it appeared I was suffering from tuberculosis—a disease from which another member of my family had suffered. Within just a few weeks the symptoms disappeared, and good health has been mine ever since.

HAZLE B. FARRINGTON
Tempe, Arizona

I came home early from work one day, suffering from influenza. My head hurt intensely. All I wanted at that moment was sleep and rest. As I lay down, I reached for *Science and Health* by Mrs. Eddy to find a helpful idea that I could ponder before drifting off to sleep. This was the passage I found (p. 428): "Man's privilege at this supreme moment is to prove the words of our Master: 'If a man keep my saying, he shall never see death.' " This sentence hit me like a bolt and I sat up exclaiming, "'Man's privilege at this supreme moment . . . ' " There was obviously much more at stake than I realized. The line was drawn, and the mental battle was on.

The paragraph continues: "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, 'whose builder and maker is God.' "

Could I possibly consider this situation a privilege, or be able to think of it as a "supreme moment"? I looked longingly at my pillow and remembered Mrs. Eddy's words (*Miscellaneous Writings*, p. 118), "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory."

I decided to postpone sleeping, and I thanked God for the inspiration and strength to turn away from the mesmerism of sense testimony. Then I prayed for the ability to recognize only the reality of God's creation.

Earnestly I started to deny and reject the lies of illness and mortality. I could feel the healing influence of the Christ in my consciousness as inspired thoughts regarding my true identity and my oneness with God flooded in.

By dinnertime I was happily cooking for my family, and the next morning I went to work feeling exalted by this proof of God's omnipotent love. To me, it was a fulfillment of the biblical promise (Deut. 18:13), "Thou shalt be perfect with the Lord thy God."

During my term as Second Reader in our branch church, I was

thrown off my bicycle while on an outing with my husband. My head and shoulder took the impact of the fall.

Immediately I was conscious of this thought (*Christian Science Hymnal*, No. 135): "It makes no separation/Between my Lord and me." My husband spoke to me during the brief periods that I retained consciousness, and I was able to repeat the statements he made to remind me of God's protecting care. I could not comprehend any other conversation; the only words I was aware of were prayerful affirmations of Truth. The thought that I could not be separated from God never left me throughout the trying days that followed.

An ambulance had been called, and the paramedics on the scene declined to honor my husband's insistent request that I be driven home. Several hours later I woke up in a hospital, not knowing what had happened. But instead of being concerned with what was going on, or why I was in the hospital, I felt the most indescribable feeling of oneness with my Father. Without a doubt, I knew I was in God's care. I felt as if the room was absolutely filled with His presence and tender love for me. My husband had phoned a Christian Science practitioner, and his metaphysical work completely eliminated any temptation to be afraid. I felt only joy and peace.

The doctor recommended that I should stay flat on my back for six weeks. He told my husband of possible effects from the severe concussion and fractured shoulder that had been diagnosed. Then I was taken home without any medication having been administered. My husband gave me extraordinary care, and later on, a Christian Science nurse attended me.

There were a few hours that it appeared as if I were passing on. A dear friend came over and read Mrs. Eddy's words from Hymn No. 30 to me. These are the lines that close the second verse of this hymn: "Seek holy thoughts and heavenly strain,/That make men one in love remain." It occurred to me that a "heavenly strain" is simply the only strain there is. Matter has no power to influence or determine man's being, because God is Spirit, and this fact makes man spiritual. The pain in my body and the pressure in my head left instantly, and I could sit up. I was able to be back at my post i

church two Sundays following the accident. There have been no aftereffects.

My gratitude for Christian Science is constantly reaching new heights. I pray that I may reach out and share my love and devotion to Christian Science in every possible way. The spiritual awakening that resulted from class instruction in Christian Science has been invaluable.

SUSAN A. CORY
Irvine, California

Several years ago a small sore appeared on the back of my leg. It bled occasionally, but caused no pain, so I more or less ignored it. But recently it became inflamed—discoloration spread and the leg swelled. I sought the prayerful help of a practitioner, and I fervently pondered these words from Psalms (56:4): “In God I have put my trust; I will not fear what flesh can do unto me.” This statement by Mrs. Eddy was helpful also (*Science and Health*, p. 417): “The evidence before the corporeal senses is not the Science of immortal man.”

Within a couple of days, the condition began to abate, and the pain disappeared. In a short time, the healing was so complete that even the previous evidence of a “dormant” ulcer completely disappeared. “Thanks be to God, which giveth us the victory through our Lord Jesus Christ” (I Cor. 15:57).

For over fifty years I have served as organist in several branch Churches of Christ, Scientist, and now at the age of eighty-six I am still playing at the Wednesday meetings in my own branch church. As Mrs. Eddy tells us (*Science and Health*, p. 131), “The central fact of the Bible is the superiority of spiritual over physical power.” My gratitude is immeasurable that through the study of Christian Science I have begun to learn and prove that the power of God is as available now as when Jesus demonstrated it centuries ago.

SYLVIA WELLINGTON
Canberra, Australian Capital Territory, Australia

From
Christian Science
Committees
on Publication

LETTERS

TO THE PRESS

No similarity
to cults

A recent statement by a group of ministers included the following observation: "... if you do not care for your neighbor, one sure-fire insult is to call his church a 'cult.' " Christian Science is often called a cult, out of ignorance or simply because the teachings of Christian Science seem different or unusual. In a letter with both political and religious overtones, a Jamaican council of churchmen wrote to a newspaper listing "cults" they considered a "threat to the psychological stability or economic well-being of Jamaica." Christian Science was casually included in the list. The statement was specifically corrected by the following letter to the newspaper that reported the clergymen's remarks—and by a follow-up contact with the council of churches.

In
The Jamaica
Daily News
Kingston
Jamaica

A letter (Feedback, May 17) associates Christian Science with past and present religious cults in a way that is quite misleading to your readers.

Really, no one with a firsthand acquaintance with Christian Science could see it as a "cult" or feel that it is any kind of threat to the psychological stability or economic well-being of Jamaica.

Christian Science neither appeals to nor fosters fanaticism or irrationality. It is based on a reasonable and demonstrable conviction that true Christianity uplifts and heals human lives, improves men physically, morally, and spiritually, and makes them better and more effective citizens.

JOSEPHINE BOWEN-JONES
Committee on Publication

Everyone is
cordially invited to
these free lectures

CHRISTIAN SCIENCE LECTURES

These free lectures are designed to introduce the teachings of Christian Science to the public. They are sponsored by local Churches of Christ, Scientist, and given by members of The Christian Science Board of Lectureship.

‡ Indicates that a Children's Room is available during the lecture.

* Indicates that details such as time, place, or title are missing from the listing. Please see local publicity for this information.

ENGLAND

DURHAM—Darlington: Feb 17, Sun, 3pm (Timpson)*

UNITED STATES

(Week of November 25 thru December 1 and some earlier dates)

ARIZONA

Lake Havasu City: Nov 29, Thurs, 8pm, "The Touch of Spirit" (Clarke) Church, 225 Acoma blv

Sedona: Dec 1, Sat, 2pm‡, "The Touch of Spirit" (Clarke) Quality Inn—King's Ransom, S Hwy 179

Sun City: Nov 25, Sun, 3pm‡, "God's Mandate to Live" (Leedom) Mountain View Auditorium, 9749 N 107th av

ARKANSAS

Batesville: Nov 19, Mon, 8pm‡, "More than a Superstar" (Aghamalian) Church, 18th at College st

Hot Springs: Nov 29, Thurs, 8pm, "The Healing Power of God in Business" (Charbeneau) Hot Springs Convention Auditorium, Convention blv

Springdale: Dec 1, Sat, 2pm‡ (Charbeneau) Church, Bailey and Fraker sts*

CALIFORNIA

Anaheim: Nov 26, Mon, 8pm‡, "The Touch of Spirit" (Clarke) Church, 918 N Citron

Bakersfield (First): Nov 27, Tues, 8pm‡, "The Life That Is Worth Living" (Henniker-Heaton) Church, 2201 18th st

Dana Point: Nov 25, Sun, 3pm‡, "Can I Truly Be Myself?" (Henniker-Heaton) Dana Hills High School, 33333 Golden Lantern

Long Beach (Fifth): Dec 1, Sat, 11am‡, "Can I Truly Be Myself?" (Henniker-Heaton) Edgewater Hyatt House Hotel, 6400 E Pacific Coast Hwy

Los Angeles (Twenty-eighth): Nov 26, Mon, 8pm‡, "Can I Truly Be Myself?" (Henniker-Heaton) Church, 1018 Hilgard av

Redondo Beach: Nov 30, Fri, 8pm‡, "The Life That Is Worth Living" (Henniker-Heaton) Church, 527 S Broadway

San Bernardino: Nov 27, Tues, 7.30pm‡, "The Language of Soul" (Clarke) Church, 736 North E st

San Marino: Nov 29, Thurs, 8pm‡, "Can I Truly Be Myself?" (Henniker-Heaton) Church, 1070 Huntington drive

South Gate: Nov 25, Sun, 3pm‡, "The Language of Soul" (Clarke) Church, 4804 Tweedy blv

South Pasadena: Dec 1, Sat, 10am‡, "The Three Great Christian Demands" (Hawks) Church, 1524 Fremont av

CHRISTIAN SCIENCE SENTINEL

CONNECTICUT	Hartford (joint lecture): Dec 1, Sat, 3pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, 129 Lafayette st
DISTRICT OF COLUMBIA	Washington (Third): Nov 29, Thurs, 12 noon± and 8pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, 900 16th st, NW
FLORIDA	Fort Myers: Dec 1, Sat, 11am±, "The Direct Relationship Between God and Man" (Williams) Seven Lakes Auditorium, Leisure Village at Seven Lakes, S Tamiami Trl Tarpon Springs: Nov 25, Sun, 3pm, "The Direct Relationship Between God and Man" (Williams) Tamarron Hall, Innisbrook, US Hwy 19, S Winter Haven: Nov 29, Thurs, 8pm±, "The Direct Relationship Between God and Man" (Williams) Church, 652 Avenue L, NW
GEORGIA	Thomasville: Nov 25, Sun, 3pm±, "What Christian Science Teaches About Intelligence" (Tainsh) Church, Dawson and Washington sts
ILLINOIS	Moline: Nov 18, Sun, 3pm±, "Christian Science and the Achievement of Good" (Strong)* Salem: Nov 25, Sun, 3pm, "Diana or Christ?" (Aghamalian) Church, W Main and Pearl sts
LOUISIANA	Baton Rouge: Nov 27, Tues, 8pm, "Spiritual Healing and the Church Today" (Aghamalian) Hilton Hotel, Corporate sq, 5500 Hilton av Franklin (Society, Centerville): Dec 1, Sat, 3pm, "More than a Superstar" (Aghamalian) Library Meeting rm, 206 Iberia st Lafayette: Nov 30, Fri, 8pm±, "Diana or Christ?" (Aghamalian) Holiday Inn North, Hwy 167, N, at I-10 New Orleans (Second): Nov 29, Thurs, 8pm±, "Spiritual Healing and the Church Today" (Aghamalian) Church, 630 Common st
MARYLAND	Glen Burnie: Dec 1, Sat, 3pm±, "What Christian Science Teaches About Intelligence" (Tainsh)*
MASSACHUSETTS	Brewster (First, Brewster and Orleans): Nov 26, Mon, 8pm, "Come Join Christ's Health Revolution" (Collins) Brewster Community Center, Rte 6 Fall River: Nov 25, Sun, 2.30pm, "Come Join Christ's Health Revolution" (Collins) Church, 551 Rock st Melrose: Dec 1, Sat, 3pm, "Come Join Christ's Health Revolution" (Collins) Church, 84 Green st Quincy: Nov 30, Fri, 8pm±, "Come Join Christ's Health Revolution" (Collins) Church, 20 Greenleaf st Worcester (Second): Nov 27, Tues, 8pm±, "Come Join Christ's Health Revolution" (Collins) Church, 255 Salisbury st
NEW YORK	Massapequa: Nov 27, Tues, 8.30pm±, "Do You Need a Change of Heart?" (Mondino) Church, 4550 Merrick rd New York (Eighth): Nov 30, Fri, 8pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, 103 E 77th st Rockville Centre: Nov 26, Mon, 8.30pm±, "Life Without Lack" (Mondino) Church, 285 Morris av Scarsdale: Nov 25, Sun, 3pm±, "Do You Need a Change of Heart?" (Mondino) Church, 46 Fox Meadow rd
NORTH CAROLINA	Charlotte: Nov 27, Tues, 8pm±, "What Christian Science Teaches About Intelligence" (Tainsh) Church, 1048 E Morehead st

CHRISTIAN SCIENCE LECTURES

Kinston: Nov 26, Mon, 8pm±, "Christ—The Light Shining in Darkness" (Jeffery) Church, 1701 Windsor rd

New Bern: Nov 30, Fri, 8pm, "Life Without Lack" (Mondino) Tryon Palace Auditorium, George st

Southern Pines: Nov 29, Thurs, 8pm±, "Life Without Lack" (Mondino) Church, E New Hampshire av

OHIO

Bellevue: Nov 29, Thurs, 8pm±, "Christian Science and the Achievement of Good" (Strong) Church, 295 W Main st

Cincinnati (First): Nov 29, Thurs, 8pm±, "The Consciousness of the Healing Christ" (Grant)*

Cleveland (Seventh): Dec 1, Sat, 3.30pm±, "The Consciousness of the Healing Christ" (Grant) Church, 14713 Lake Shore blv

Lorain: Nov 27, Tues, 8pm±, "Christian Science and the Achievement of Good" (Strong) Church, 2203 Meister rd

Toledo (Second): Nov 30, Fri, 8pm±, "The Consciousness of the Healing Christ" (Grant) Church, 2154 Collingwood blv

OKLAHOMA

Ada: Nov 25, Sun, 3.15pm, "The Healing Power of God in Business" (Charbeneau) Church, 1309 E 18th

Tulsa (Sixth): Nov 27, Tues, 8pm±, "The Healing Power of God in Business" (Charbeneau) Edison High School, 2906 E 41st

Vinita: Nov 26, Mon, 7 30pm, "The Healing Power of God in Business" (Charbeneau) Church, 107 S Miller*

PENNSYLVANIA

Swarthmore: Nov 30, Fri, 8pm±, "What Christian Science Teaches About Intelligence" (Tainsh) Church, 206 Park av

TEXAS

Austin (First): Nov 30, Fri, 8pm±, "God's Man or Adam's Man?" (Jones) Church, 1309 Guadalupe

Baytown: Nov 26, Mon, 8pm±, "Help in Every Trouble" (Alton) Church, 3406 Nevada

Bellville: Nov 27, Tues, 8pm±, "God Is Your Provider" (Alton) Church, 114 E Hilburn

Conroe: Nov 29, Thurs, 8pm±, "What's Your Greatest Need?" (Alton) Fellowship Hall, First Presbyterian Church, 1126 N San Jacinto

Dallas (Second): Dec 1, Sat, 3pm±, "Have You Found Yourself?" (Alton) Church, 1755 W Colorado blv

Houston (Third): Nov 25, Sun, 3pm±, "Have You Found Yourself?" (Alton) Church, 5516 Almeda rd

Houston (Fourth): Nov 27, Tues, 8pm±, "Spiritual Man Discovered" (Tyler) Church, 4910 Montrose blv

Waco: Nov 26, Mon, 8pm±, "Spiritual Man Discovered" (Tyler) Church, 1101 Columbus av

VIRGINIA

Hampton: Nov 27, Tues, 8pm±, "Christ—The Light Shining in Darkness" (Jeffery)*

NOTICES

DISCOVERING THE POWER BEHIND CHURCH— BY JOINING

The Mother Church isn't just an assemblage of persons who agree that Christian Science is the religion they want. It's an actual expression of God's love for humanity, embracing all people in a higher understanding of good. It's a moral and spiritual force in a world that needs it. And an endless array of opportunities for a member to give and receive.

When you join, you become aware of many more aspects of this power that constitutes Church.

We welcome your application. You can get a form from any Christian Science Reading Room, branch church, or society; from someone who's already a member of The Mother Church; or from a public practitioner listed in *The Christian Science Journal* or *The Herald of Christian Science*. Or you may write directly to the Clerk of The Mother Church, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

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Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Director in *The Christian Science Journal*.

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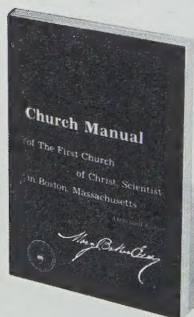
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